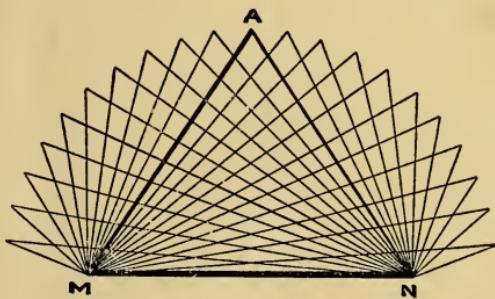


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

JUNE 1927

Volume III

Number 2

Addressed To The
Progressive Intelligence
Of The Age

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

Editor-In-Chief J. E. Richardson, TK.
Editorial Headquarters, 8272 Marmont Lane, Hollywood, Calif.

EDITORIAL STAFF

Assistant Editor Noneta Richardson

Associate Editors Joseph A. Sadony
Haldan Thomas and W. W. Mann

Contributing Editor . . . William Alvis Guthrie, M.D.

*Grand Lecturer A. F. & A. M. for the Grand Lodge
of Kentucky and Director of District No. 8*

for the Sadol Movement.

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THE GREAT WORK IN AMERICA

MYSTICISM

 HIS ARTICLE is written for the express purpose of correcting, if possible, what seems to be a more or less growing tendency among the students and friends of the Work, to revel in the spirit of "Mysticism." This, however, would not mean quite so much, perhaps, if that indulgence were confined to the newly interested students and friends alone who have not yet had time to acquire a full and exact knowledge of the fundamental purposes and requirements of the Great School and the scientific nature of its Work; because, in the course of their further reading of the books and study of the several courses of instruction, they should soon come to realize the fact that they belong to a School of *Science*, and not to a mere philosophy of Mysticism, speculation and uncertainty.

The fact, however, that this mystical tendency and indulgence seems to exist among those of our real workers who have been entrusted with the profound responsibilities of accredited Instructors, is cause for serious consideration. It suggests the possible failure of our accredited Instructors to understand just what the Great School is trying to accomplish through this present movement—and this is equivalent to saying that it suggests the possible failure of the entire Movement—which God forbid.

That the readers of this article may obtain a more perfect understanding of what this all involves, let me explain the inspiration which impels me to mention the subject at this time, and in this way:

Within the last few weeks it has come to me—in one instance directly, and in the other two indirectly, but with

every evidence of authenticity, that these new applicants for studentship came to the Work because they had been seeking for years for *definite* knowledge concerning the great problems of Life. They had been the usual rounds of other movements, religions, philosophies, and had been met everywhere with dogmatic assertions, speculative assumptions, mystical interpretations, hazy uncertainty and transcendental mysticism, until they were weary of the search for something satisfying. Finally they found their way to the door of the School, and asked for admittance because they found here the definite teaching and exact knowledge of Natural Science. This satisfied. They were happy—UNTIL they found that, even among the *Instructors* to whom they were assigned for guidance in the Work, there are those who *seem* to be far more deeply interested in the vagueness and uncertainty of pure *Mysticism* than they are in the exact knowledge and definite teachings of Natural Science. This has shocked them beyond words, and it is but natural that they should even hesitate to go on with the Work. This is because they came out of all manner of *Mysticism* for the reason that it did not satisfy the demands of their Souls; and they came to this School and Work because it seemed to offer something entirely *free* from the *Mysticism* from which they had escaped. They came to this School and Work because they were *not satisfied* with *Mysticism*, and were seeking for the rock of definite knowledge on which to rest and refresh themselves.

Then, to find themselves plunged back into mystical interpretations and the same old uncertainty of pure *Mysticism* from which they had “graduated,” and this by accredited *Instructors* of Natural Science, was somewhat like the shock of being slapped in the face by a wet dishrag. Their disappointment and shock are not to be condemned nor wondered at. They came to this Work asking for “Bread,” and they were given nothing better nor more substantial and vitalizing than stale, deoxidized atmosphere.

If this is all we can find to give our Students and Initiates, then may the Great Father pity us and them; for we are utterly failing to discharge even the smallest personal responsibility we

assumed when we accepted the *Moral Obligation of an Instructor in the Great School of Natural Science.*

This is a School of exact and definite scientific *Knowledge*. It has no place in its entire curriculum of study for the fanciful interpretations and misinterpretations of *Mysticism*. The student, more especially the Instructor, who permits himself to be drawn aside from the direct path of his work of exact Instruction, or is intrigued into the delectable exploitation of his ignorance and cupidity through fanciful interpretations, more often MISinterpretations, of wierd dreams, or of psychic imaginings, has utterly mistaken his business and calling as an Instructor in the School of Natural Science.

Let our accredited Teachers and Instructors, from this time forward, bear in mind the following salient points that enter into their business and responsibilities as Students of Natural Science, and Instructors in this Great School:

1. Their particular business, both as Students and Instructors, is to acquaint themselves with the definite facts of Nature and the exact scientific Knowledge which the Great School has crystallized in the Textworks and other literature of the School, for the benefit of all seekers for definite knowledge concerning the facts of Nature.

2. Once having acquired this definite knowledge, it is their business and their responsibility, as Students, and as Students who have qualified as Instructors, to pass on this definite knowledge, in its purity, to such applicants only as have been duly accepted as Students entitled to instruction.

It often occurs that a student will ask his Instructor for information as to other books and literature than those of the School. Suppose the Instructor complies with this seemingly modest suggestion, and suggests one or more books *outside* for the student to read. What is the result? The student immediately *assumes* that these books are approved by the School of Natural Science. In virtually every instance, he is sure to find certain speculations and suggestions that conflict with the definite findings of Natural Science. What is the inevitable result? He comes to his Instructor to explain these discrepancies. No matter whether the Instructor is equal to the emer-

gency or not, he has deliberately led his student into confusion and doubt. Suppose the student, on the recommendation of his Instructor, reads these outside works, he is sure to assume that they represent the Great School, or his Instructor would not have recommended him to read them. And thus, he has charged the *School, as such*, with an unjust burden of responsibility. He has, at the same time, charged himself with a like responsibility, and proven to the *School* that he is neither a wise, nor duly qualified *Instructor*, although his student so regards him. He also has misled his student, and introduced confusion and uncertainty into the work of his student.

I am speaking of things which have actually occurred, wherein I have had the final burden of unraveling the difficulty and setting the students feet back on the right path—from which the Instructor never should have diverted him.

In all such cases, what should the Instructor do? It is so simple that it seems incredible that any Instructor who has assumed the responsibility of acting in that capacity for the School, should even hesitate to do the wise and right thing. Simply say to your student, in all sincerity, and with the utmost kindness and consideration, something like this:

“As your Instructor, it is my duty to keep you in the direct and definite line of this Work, until you have absolutely mastered it. As yet, you have only just begun your work of acquiring the definite and exact knowledge which the School has formulated for your special benefit. If you are in earnest in your Work as a student, then your *first* task is to learn ALL that the School has to offer you. This will keep you as busy as you will care to be for a long while yet; and it will keep you in the direct line of Scientific Knowledge all the while. Only *after* you have completed the various courses of study which I hope to be permitted to give you, will you be ready, or qualified, to take up outside reading or study, for then only will you appreciate the difference between the assumptions and ambiguous, uncertain, fallible and questionable interpretations of *Mysticism* and the exact and scientific knowledge of Natural Science. Before that time arrives, outside reading would only serve to confuse you, and add very greatly to both your burden

and mine. I want you, for your own sake, to know what the Great School has for you, before you take up other lines of study; for then only will you be able to form wise conclusions from your miscellaneous reading and study." This sort of answer will completely satisfy any individual who is qualified for studentship. If it does not, then it is far better that the student drop the work until he has satisfied himself concerning the offerings of other movements—mystical or otherwise.

Another matter has come to me, without harmful intent, and it would seem that this is an appropriate time and place to mention it, inasmuch as it offers the opportunity to inculcate a valuable lesson to those who legitimately carry the responsibility of protecting the interests of the School, the Work and the students of Natural Science. It is this:

It seems that whenever any considerable number of the Students of the School come together, whatever the occasion may be, it is almost inevitable that someone or more will broach the subject of a "strange dream," or a "psychic experience." In such cases, there are always those who seem to be impelled to exploit themselves and their assumed wisdom as interpreters of things mystical. They launch into the most weird and mystical interpretations, most of which have no real value whatever; but they catch the fancy of the dreamer, often just because they are so mysterious and uncanny as to be quite beyond his comprehension. I am informed that, on more than one occasion of this nature, one or two hours have been spent in these mystical dissipations—absolutely devoid of benefit to anyone.

It is just this sort of thing that most of the students have tried to get away from in coming to the door of this School. Many of them have been simply satiated, almost to nausea, before coming to this Work. You can readily understand that, to them, these experiences reflect, most unfavorably, upon the School, the real Work, and all those who participate in them.

It would seem that those who have been attracted to this Work because of their desire for exact Knowledge, and have had sufficient intelligence to appreciate the difference between scientific knowledge and mystical speculations, or phenomenal

interpretations, would be able to find a vastly more profitable method of spending the comparatively few hours they find it possible to spend together.

At any rate, let it be understood by every student of the School who reads this article, that such experiences as herein referred to are not only a complete waste of valuable time, on their part, but that they utterly MISrepresent the spirit and purpose of the School and its Work for humanity. They draw just criticism upon those who indulge or participate in them; and they profoundly disturb those students who have "graduated" from the various Schools of Mysticism wherein such experiences abound. Those who are truly seeking for the definite knowledge which this School has to give, are entitled to an opportunity to obtain the benefits to which they are entitled.

Let it be remembered by all our students and friends, as well as our Instructors, that this is a School of definite and exact *Science*, and NOT an Association of "Mystics" or "Mysticism." It is engaged in a definite *Work*, no part of which lies within the field of Mysticism. While it exemplifies complete tolerance toward all other Schools, Associations, Organizations and Movements, it does not want to be mistaken for any of them. Neither does it want its Students, least of all its Instructors, to misrepresent it, nor make it the legitimate subject of just criticism.

It has been made clear to the readers of Harmonic Literature, that one of the most insidious and malign influences with which the School has to contend arises out of the fact that most of its students have come to it as a "*Last Resort*"—after having become saturated with the literature of other movements. Even while they are studying faithfully and doing their best to obtain the exact teachings and findings of Natural Science, they remember certain fragments of teaching from every previous School or Cult with which they have been identified; and they find it virtually impossible, at first, to differentiate between the teachings of these various schools and those of the Great School. This is not done intentionally, but is a result which cannot be overcome without earnest work and faithful effort.

And this is one of the vital reasons why it is a mistake for any Instructor to recommend, or even suggest, other books or literature to his students to read, until after the student has completed the various courses of study in this School, and has become so well acquainted with, and *grounded in* the teachings and findings of Natural Science that he will not make the mistake of placing this School, or any other for that matter, in a false position.

AFTER he has completed the various courses of Natural Science he should be so perfectly schooled in the teachings and findings of this School that he will know instantly what it says on every subject on which it has expressed itself.

It is a most regretable fact, however, that we have, even among our most active students and Instructors, those who are not yet able to differentiate perfectly between the teachings of Natural Science and those of Theosophy, Spiritualism, Magianism, or even Christianity. These do not seem to understand or appreciate the fact that they sometimes fix upon the Great School responsibility for teachings radically at variance from anything it has ever uttered, or sanctioned. Of course, these mistakes are quite unintentional on the part of our students; but that does not alter the fact that they gravely misrepresent the spirit and purpose of Natural Science, as well as its definite teachings.

The purpose of this article is to make such mistakes on the part of our Students and Instructors *impossible* in future, by charging them with a vastly deeper and keener sense of personal responsibility toward the School, the public, the Students and themselves.

Another mistake that often results in confusion and embarrassment, arises from the impelling tendency of students and friends of the Work, to permit themselves to be drawn into elaborate, and seemingly "learned" disquisitions upon, or discussions of problems, or questions which lie out beyond the definite and exact knowledge of Natural Science, and especially out beyond the definite knowledge of those who indulge themselves in such discussions. Again and again the students have been assured and reminded that this School does not discuss any

of the great "ULTIMATES" in Nature. This is because it does not know nor profess to know anything about them. It would seem that the Students should be modest enough to make the same frank and humble admission as to their own knowledge.

This recalls an experience that will be of pertinent interest to our readers, it is believed:

Some years ago, a rather prominent public lecturer who had read the volumes of the Harmonic Series, sought an interview with TK. The latter was well convinced that the gentleman was not in a condition of mind to obtain much, if any good from the meeting. He persisted, however, until he finally gained his point, and a meeting was arranged.

After the gentleman had expressed his delight at the meeting, and his gratitude for the privilege of the personal acquaintance, he settled himself back in his chair and said: "Brother TK, I have come to ask you a number of questions which I hope you will answer for me definitely and without equivocation."

He was given permission to ask his questions, but with the assurance that they might not elicit the kind of answer he demanded.

Then, without preliminaries, he asked his first question, which was as follows: "What is the *origin* and *ultimate destiny* of the *Soul*?"

The TK looked steadily into his eyes for several seconds, until he had riveted his fixed attention, and then, with the utmost simplicity, humility and frankness, replied:

"I do not KNOW."

The gentleman was so shocked and surprised at the profound ignorance which this answer betrayed, that he seemed to forget all the other questions he had in mind, and after a few moments in which to collect his scattered wits, he excused himself and departed.

This is a perfectly fair indication of the frame of mind, and the attitude of Soul, in which many brilliant and intelligent men seem to be journeying along the pathway of this life. They seem to be searching for someone who can and will tell

them all about the great and profound ULTIMATES of Nature. I have met a number of just such men, and have shocked each and everyone of them with the simple statement that I do not know anything whatever about any of the great Ultimates in Nature. Some of them I have asked if they knew of anyone who was able to answer their questions definitely and with scientific knowledge. Not one of them had ever met such a man.

Such men as this one who could not be satisfied with anything less than the ultimate, awaken in me a profound sense of amusement. They seem so outwardly wise, and so inwardly infantile that I have wondered what such an individual would do if he should chance to meet a full grown ULTIMATE coming down the road, headed straight for him.

Perhaps this will enable my readers to understand something of how silly and ridiculous it appears to me that intelligent men and women will spend their time and perfectly good breath in the discussion of such subjects, when they might be learning much valuable knowledge concerning vital subjects that lie all along the way from us to the nearest Ultimate of the Universe.

If the students of Natural Science can get into their minds the simple *fact* that even the greatest of the Great Masters would confess himself just as ignorant upon the subject of the Ultimates as the most infantile Soul among us, maybe they will cease to concern themselves with such subjects, and turn their attention to the acquisition of such knowledge as lies this side of the ultimates—until such time as we would know what to do with an Ultimate if we had one.

May our readers take this personal letter in the spirit of brotherly good will which prompts it; and may our students and Instructors be impelled to profit by its spirit and purpose, is the earnest and sincere wish of

Your Elder Brother,
J. E. Richardson, T.K.

From the Valley of the Pines

PINE NEEDLES

By JOSEPH A. SADONY



CHRISTIANS

The majority of Christians of today
Are not so at heart.

They are Christians in mind only.
As no flower can mature
Without the root of the plant
Deeply implanted in the earth,
Or in its own element,
So must the roots of any religion
Be buried deeply in love, unselfishness
And tolerance.
Is it a wonder
That it requires such energetic measures
To defend a body without a heart?
The soul must be Christ-like.
And it is foolishness for the mind,
To use "Christian" coverings
To enclose selfish ambitions.

HABITS

If you must acquire habits,
Why not study habits.
And form those which will strengthen you
To overcome weakness.

COVETOUSNESS

Those things material which a
Man covets,
Are but plants of imagination
Which have grown fruits
Which is covered by a most beautiful skin,
And which in its turn covers
The cheapest thing in his possession.

SELFISHNESS

It is right and just that we
Sometimes are selfish,
That we may acquire power which will
Save and protect.
In not giving away this power
When it is contained in a small seed,
We may freely give away
The fruit at its ripening.

OPPORTUNITY

Some men *wait* for opportunity
To blossom.
And then die with it.

HERE

Why do men sit and wait?
If there were nothing more in life, they wouldn't.
It seems it were a rest for the soul
To be in a body.
It is as if,
After some long struggle, work, rest or trial,
The soul perched on the limb of a tree (the earth)
And crawled into a seed,
Becoming an apple, (or fruit of whatever seed
It selected)
To throw off its husk
At the fruitition of a mere moment
Of involutionary evolution,
And fly away again
To resume its Eternal Purpose.

GARDENS OF LOVE

Each mortal has a garden,
An individual responsibility.
You have no right to work in your neighbor's garden,
And so neglect your own.
Neither have you a right to expect
Your neighbor to work in yours,
And influence him to neglect his own.
For all gardens of love hold loveliness,
Whatever we sow, will grow.

THE OLD FASHIONED GIRL



IVE me the good old-fashioned girl," is a stock phrase with certain people. They object to "Modernism," and express their objection in this one phrase, without analyzing or defining to themselves just what they mean by the "old-fashioned girl," or just what she represented. They are endeavoring to cling to by-gone days; and attach themselves to the "old-fashioned girl" for anchorage.

For sometime past I have known of a man—a bachelor—who had built a wonderful ideal about this old-fashioned girl. He has been much averse to the modern generation—and more particularly to the modern girl. He found fault with her mode of dress; her bobbed hair; her "pep"; her methods of entertainment; and in fact, everything about her. He could see no good in her.

Through circumstances, this man has been associated with a group of women, all of whom are intelligent, moral, progressive women, thoroughly up-to-date and modern in their views and living. All during this association, however, he has consistently maintained his attitude of criticism and intolerance with modern womanhood, and has just as consistently harped back to his "old-fashioned girl," and held her up as an example of true Womanhood. Although living in the "modern swirl," he apparently had remained unaffected by it.

When asked to define this epitome of womanly glory which he so idealized, he found it very difficult to express himself. "She was just the old-fashioned sweet, lovable, home-loving girl of the past—modest, refined, charming"—which may cover a multitude of sins.

Once on a time, three such "modest, refined, charming" young ladies were the house guests of one of our bachelor's friends. A party was given for them, to which the Bachelor was invited. The evening was spent in playing cards, and games, dancing, story-telling, and serving refreshments. It was a wholesome evening of innocent fun and merriment. And to

the credit of the man, it must be said he was "game" enough to enter into the spirit of play whole-heartedly.

The young ladies seemed to enjoy themselves, although they were quiet and extremely reserved. They were well dressed, but conservatively; refined in manner, but stilted; young in years, but old in spirit. On the whole, they were sweet, lovable, good old-fashioned girls, of old conservative families.

After the party, the Bachelor was asked his impressions of the young ladies, and if he didn't greatly admire them. He hesitatingly replied: "Yes, they are very nice girls. I liked them." But he did not enthuse over them, as everybody expected he would do. Here were his sweet old-fashioned girls, quiet, reserved, modest. Why wouldn't he enthuse over them?

Some time elapsed, with nothing more said on the subject. One day, apropos of nothing, he remarked:

"You know, those girls I met were very nice girls, lady-like and charming and I appreciate their splendid qualities. But you know, they haven't any pep; they're too slow and quiet and conservative for young girls of this age. They just don't impress me. They don't seem to be living in this age. What is it that makes them seem so old?"

A bomb-shell! After all these years of clinging to his old-fashioned ideal, he couldn't appreciate her when he met her. He couldn't fit her into the scheme of life today. He had outgrown her. She belonged to another age and another setting.

It was a revelation to him and to his friends.

I wonder if this is not true of most of us who still cling to the girls of the past age? Are we not merely clinging to a worn-out ideal, without analyzing the present age, the qualifications, progress, development and intelligence of the modern girl?

If we have been at all associated with the younger generation of girls, we can't help realize the activity, the progress, the frankness, the vitality, and wholesomeness and the accomplishments represents. And after having become accustomed to this advanced condition of life and activity, the idealism of the girl of the past soon fades into oblivion. In her time and age

she was beautiful and appropriate. In this time and age she is inappropriate and passe.

The devoted admirers of the past age of girlhood overlook one essential point: that the "old-fashioned" girl of today was the "new-fashioned" girl of yesterday. The new-fashioned girl of today will be the old-fashioned girl of tomorrow. She—in her period and time—was as modern and up-to-date in her crinolines and long curls, as is the modern girl in her short skirts and bobbed hair. Each is adapted to her time and condition of life.

And whether garbed in the modes and manners of 1875, or the styles and conditions of 1927—underneath the varying exteriors can be found the same "sweet, lovable, home-loving, charming, refining qualities and characteristics which make up the beauty and appeal of all girlhood of all ages.

The same high ideals and standards of Morality exist among the girls of today as existed among the girls of the past. The same femininity exists; the same desire for clean, wholesome companionship, for love, for home and for motherhood is in their souls, as was in the souls of the women of the past. These same desires and ideals have always existed in the souls of women, of whatever age. True, the *expression* of these desires and ideals may be widely different; but the ideals and desires remain ever the same. They are inherent in the Soul of Womanhood.

With the freedom of thought and action accorded them in this later age, perhaps there are some—perhaps many—who have allowed the pendulum to swing too far in the opposite direction. They have warped their sense of balance and values; their equilibrium is lost. They have turned Liberty into License.

We grant there are such. But why condemn all modern girlhood because of these extremists who have temporarily gotten off their track? Is it not just possible there were extremists in the past age among the girls of that day? In looking back, we see only the good. But I have no doubt there were many in that day whose pendulum also swung too far in the

opposite direction. We do not condemn all girlhood of that time because of a few, however.

If License has taken the place of Liberty in some, or even many cases, this is but a temporary condition which will adjust itself with time and experience. The pendulum will swing back. Balance will be restored. Equilibrium will again be established.

In truth, we are even now assured by those who are making a study of the younger generation and its conditions, that the period of adjustment is at hand, and the balance wheel is in operation. The young folks are becoming stabilized.

And if we can but be tolerant until the stabilized condition of balance and poise and Equilibrium is again established, we will find a greater, grander and more glorious girlhood than ever we have known in the past—a Girlhood vibrant with life, morality, intelligence and sweet, wholesome Womanliness.

NONETA RICHARDSON



RESURRECTION

Sorrow of Mine,
I will bury you deep,
Here in my garden,
Sleep, oh sleep!

Drink of my tears,
For your needed rain,
For strength of your growth,
Partake of my pain.

In mystical dark
Your seedlet shall grope..
To spring into life
Neath the power of my hope.

And thou shalt arise
At an Easter shrine,
Changed into triumph—
Oh, Sorrow of Mine!

Patsey Ellis.

HAVE I A BURDEN?

By EOLA W. HOSWELL



ES—Which is—my present limitation:—the discrepancy between my ideal and present attainment. By just so far as I fall short of perfect understanding—perfect alignment with Nature's Constructive Principle—perfect harmony of being—have I a burden to bear.

In perfect harmony, perfect understanding, perfect alignment with the Divine Purpose, Plan and Law, there is no sense of lack, want or burden.

No other can place a burden upon me; none but myself invite or induce this sort of pain. And by the same token, no one but myself can dissolve or remove the burden. "Cast thy burden on the Lord"—the old, false idea of "Vicarious Atonement," is an inverted sense of the apprehension of the "Lord" or Law—as that which makes a burden nil, or nothing.

Burden is always MENTAL, no matter upon what aspect of being the appearance is expressed.

Individual Motive, or the "Attitude of Mind and Soul" always determine the outward event, or the soul condition and status.

To "know the truth" and *not do it*, fashions a burden upon the soul, which bears down and weighs heavily. Ignorance and disobedience create that shadow of illusion about the soul, which veils the light and sheathes action in darkness, which begets a burden wearisome and heavy to bear.

Can we "bear one another's burden"? Yes, in this sense—to teach, to serve and help. The torch bearer is also the burden bearer,—pointing with light and love a better way, by which to walk in freedom.

He who *enlightens* another, creates the vision, whereby his burden is—not shifted, but reduced, illumined and *lightened*.

Personal Responsibility and Moral Accountability include and involve just this,—to walk beside the weary and heavy laden, with courage and cheer and joy; and to "let the light so shine" that hearts are lifted up, made glad and strong and un-

afraid; able to walk by the light that shines upon their path.

Burden is always relative to the Individual Intelligence; “unto whomsoever much is given, much is required.”

Those who have evolved through burden to victory, under the Law of Compensation, gladly and gratefully pass on knowledge of the Law and the Way.

In every negative claim upon and appeal to the soul; in every selfish, intemperate desire; in every fear and discouragement, lies concealed the voice of burdensome experience, which must be wrought out and transformed into pure seeing and willing compliance.

We cannot fall below our degree of knowledge, or our own standard of Equity, Justice and Right, without placing upon one's own heart, body and soul, burdens grievous to bear.

It is the violations, disloyalty and disobedience that fasten the pack upon us and make us a “Pilgrim” climbing the hill of life, with his burden of whatever sort.

Every thought and act of life does one of two things, either *Constructively reduces*, or *Destructively increases* the weight of our burden.

When we are vital and vigorous with LIFE (which is simply sustaining our harmonic relation to the Constructive Principle in Nature) we are not conscious of burdens. Burden is depressing, destructive. Cheerfulness and faith lift one above depression and melancholy and give spiritual power with which to cleanse the vision and path. Burden is excess baggage within the Consciousness, which certainly should be cast overboard. The “skeleton in our closet” which should be brought out into the light, by which to be dissolved. Christ said—“Come unto Me all ye who labor and are heavy laden and I will give you rest: for My yoke is easy and My burden is light.” Does not this signify His spiritual understanding and Attainment? Through His Victory and Mastership, He could with “authority” point the way whereby the burdens were “lightened”? To teaching, overcoming—exemplification of God's Law, lightens all burden and in fulfillment there is only peace and joy—with an eternal song of gratitude and happiness in the heart, to replace the burden of mis-apprehension and mis-understanding.

THE BUSINESS WORLD
(Common Sense)

CAPT. W. D. BUNKER

EN and women who today are devoting the greatest number of their waking hours to Business, with the one and main objective of making a business success, are constantly confronted with Competition. Therefore, of necessity, they must endeavor to keep pace with the modern methods of conducting their several departments of business, otherwise they would eventually be forced to realize that their competitors had outdistanced them in the race, and taken away the trade upon which their business existence depended. The wide-awake Business Head and those who hold positions of responsibility, are always alert for the best and most reliable information and methods of enhancing their assets and their future security in Business.

There is plenty of opportunity, as well as necessity, for a fuller application of Constructive Principles and genuine honesty in the conduct of all business houses. The constructive principle of Honesty should obtain at all times, whether in a real estate deal, the purchase of machinery, or the sale of shoe laces. This principle should be applied in every business deal, and in all dealings with one's fellow man.

If you have ever made the error of going into the purchasing department of a store, instead of the sales department, you have possibly wondered if the two departments are under the same ownership and management, because of the vast difference in "temperature." The atmosphere is so much cooler and the reception you receive is so chilly when it is found you want to SELL and not BUY. Yet no business can operate without buying and selling; each is essential for the successful transaction of Business.

The entire conduct of Business can be placed on a higher plane if a fuller application of the constructive principle of Service is understood and practiced in true sincerity. Deception is dishonesty, regardless of when or where or by whom

condoned. It is never worth the price that must be paid for it, sometime, somewhere.

If the acquisition of material wealth was the goal of life, our existence here would not contain much joy or hope. Some of the things that appear so very important today will be entirely forgotten within a brief space of time, by our most intimate friends, and quite likely by ourselves. Therefore, while acquiring wealth and Business Success, we should not live, think and act with no thought of the morrow, or the hereafter, and thereby place in jeopardy our future status and Happiness.

There are two recognized accounts essential for the systematic transaction of Business—the credit account and the debit account. These can be considered as the “legs” necessary to support and run the business race. Each account is important, because one account informs you of what is due you, and the other account informs you of what you owe the other fellow. What you owe the other fellow is just as important as what he owes you. The conscious or unconscious realization of these facts makes it possible to carry on in the business world of civilized people. It merely means this: We have come to a stage in our business life where we appreciate and regard the principle and meaning of an *Obligation*. We do not expect to get something for nothing, and we know the other fellow is not entitled to anything gratis. Business transactions have reached the dignity of Mutual Agreement based upon the trade understanding of Exchange for Value Received.

But there is also another factor that enters into the equation: The element of Time; because Business transactions are supposed to be consummated within a certain limited period, for cancelling debts. The function of business is a human institution, to cover details in connection with a trading procedure, and is performed by the activities of human beings. It is therefore subject to our present stage of development and fallibility, which includes unforeseen circumstances, ignorance, incompetency, dishonesty, etc. To help remove these disastrous and injurious influences and defects from our economic fabric, provision has been made—when agreements have not been met, and obligations not fulfilled—for the injured parties to appeal to

our governmental courts of jurisprudence for relief; even to a ruling in bankruptcy as the best expediency to meet the involved difficulties. These are man's laws.

But we should not confuse the application of man's laws, with the application of Nature's laws. Nature makes no temporary expediency for the abrogation of her laws; neither ignorance nor subterfuge can influence her, or deter her justice. She does not govern the operation of her laws by any time element, decided upon by us mortals. Every actual obligation must be met eventually; every human being must pay to the uttermost farthing, or its equivalent. Nature does not condone violations of her laws or evasions, through bankruptcy. She keeps her own debit and credit accounts; and she is not likely to ere in the operation of her laws. We might desire to plead Ignorance as an excuse. This is not acceptable in our human courts of law as justifiable for the violation of a law; much less in Nature's court of law.

There will surely come a time when every lawful obligation must be met; no attempt to evade will succeed. When this is fully realized and we "govern ourselves accordingly," we shall have aligned ourselves with a splendid Business Law.

A successful Business Man is not necessarily a dishonest man. The fact that he is successful is much to his credit, as proof that he has accomplished something; whereas the man who is a business failure has very little worthwhile to show for his efforts and activities. The successful man recognizes the benefits derived from a systematic, orderly, scientific method of conducting business; a balance sheet is placed on file, showing the status and worth resulting from the conduct—both profit and loss resulting from the sum total of all their business activities. All the details of individual transactions are recorded; and the balance sheet of the business, at any hour of any day, will show the actual status of the business.

So it is with Nature's balance sheet. The facts of human lives are recorded; and the balance sheet, at any hour of any day, shows the actual status of the individual—be he Business man or otherwise.

The Shadow.

N my path a shadow lay,
Stretched before me long and dark;
And I feared the next step onward,
With a heaviness of heart.

And I tripped and stumbled blindly,
Over stones I could not see;
When a voice of silver sweetness,
Called from overhead to me:

“Turn about, O weary Traveler.
Face the sunlight of God’s day;
’Tis yourself that cast the shadow,
That is darkening your way.

Face the light; so shall the shadow
Lay behind thee--seen no more;
And the stones o’er which you stumbled,
Shall lead up to heaven’s door.”

As I turned to hear the message,
Slowly moved the shadow, too;
Could it be, I thought in wonder,
That the Angel voice spake true.

Yes, ’twas Self that cast the Shadow;
I have proved it many a time;
For I’m facing God’s bright sunshine,
And the shadow lies behind.

Author Unknown

THE GREAT SCHOOL OF NATURAL SCIENCE



THE GREAT SCHOOL OF NATURAL SCIENCE is now a duly organized and legal personality, under the laws of the State of California, as an eleemosynary TRUST for the purpose of carrying on the Work of the Business of the Great School from the present time and in future.

During the past two years a number of our Students and Friends have asked for information that would enable them to make bequests and contributions for the benefit of the School and its Work, and for carrying on the Work in future.

I have hesitated to answer these questions, because when they were received I was the only individual duly and legally qualified to receive and administer such gifts; and I was reluctant to act in that capacity.

As such legal personality, The Great School of Natural Science is managed by three Trustees, including myself as President during my lifetime; and as such legal personality, is authorized to receive bequests and contributions, and administer the same in its legal name, and to do and perform whatever acts are necessary to administer the Trust.

This will answer their questions.

Therefore, henceforth all matters and business of the School and Work will be carried on in the name of "THE GREAT SCHOOL OF NATURAL SCIENCE."

Your Elder Brother,

J. E. Richardson, TK.

THE GREAT MESSAGE

THE GREAT SCHOOL OF NATURAL SCIENCE announces to its Students and Friends that Vol. V of the Harmonic Text Books—THE GREAT MESSAGE—by J. E. Richardson TK, will be ready for distribution about July first. We believe the Readers of the Harmonic Series will agree with us that this is one of the most valuable and interesting books written by TK.

MENTAL TRAINING OF CHILDREN
(CONT.)

 HIS applies to women as well as men. If a woman is to be intellectually alert and active, as well as mentally disciplined, she necessarily must learn to keep her Consciousness alert and awake that she constantly may store up knowledge that will enable her to develop individuality and soul growth.

If our consciousness is not awake when we exercise our five physical senses in any channel, we fail to receive impressions on the consciousness, which impressions are later transmuted into knowledge, and our effort is wasted. For the only things worth while are those which help to establish definite knowledge.

The average woman, because of her interest in the material side of life, fails to discipline her consciousness, and therefore her storehouse of knowledge is limited. The result is that she is unable to companionship on the mental plane, with her family and friends, and fails in her responsibility to them.

It is every mother's responsibility to cultivate this faculty of the soul, that she may be able to fulfil her obligation, and in later life train her child to acquire knowledge through consciousness.

Cultivate the five senses. Learn to see, hear, taste, smell and feel more accurately. By the application of attention along these five lines, a great storehouse of knowledge may be built which will help the mother to become the intellectual and mental companion of her family, and enable her successfully to discharge her responsibility to them.

Knowledge is the only thing which cannot be taken from us. It is the only asset we are able to take with us when we cross the Great Divide. All money, jewels and material possessions may be stolen from us. In any event, we ultimately must leave them behind. But knowledge, stored away in the vault of Human Consciousness, never can be taken from us, nor left behind, even though we suffer death. It passes with us into that "Bourne whence no traveler ever returns."

Will is the primary Power of the Soul. It is that power which sets in motion all other powers. It is the driving power of the Soul. It is the force which constitutes strength of character. It is the energy back of all conscious accomplishment and development. It is positive, active, and should be independent. It possesses the power of initiative, and does things intelligently, except when brought under the subjective influence of hypnotism or mediumistic control. Under its active impulse we set in motion all the voluntary machinery of our being.

"These two fundamental attributes of the Soul (Consciousness and Will) are the concomitant factors at the foundation of intelligent individual existence. They are the special implements which Nature, or the Great Universal Intelligence, has put into the possession of the Intelligent Soul. They constitute the 'Working Tools' with which every individualized Intelligent Entity must 'work out its own salvation.' These are the working tools with which each of us must build 'the Temple of Human Character'."

The Intelligent exercise of Will is that which gives to an individual his strength of character, his positiveness of individuality, his force of personality. The cultivation of this power is the background of success, leadership, accomplishment, respect, inspiration and development. These things are vital in the life of a successful mother. Therefore, the intelligent exercise of Will is of vital importance to the successful mother.

The failure to exercise Will results in weakness of character, impotence, disrespect, lack of success, unpopularity, unhappiness and soul atrophy.

The successful mother, teacher and companion, disciplines and trains this soul power of Will, and learns well how to exercise it intelligently and to the greatest purpose, that through it she may represent strength, force, energy and power, and teach her children, in turn, these same qualities of character to be attained through the intelligent exercise of Will. This is a part of her inevitable responsibility.

The process of Reason is a power of the Soul, set in mo-

tion by, and under the direct control of, the primary Power, Will. Logic is the basis of reason.

Intuition is Spiritual Perception.

Reason deals with the conscious and intentional acquisition and exercise of knowledge on the physical plane. Intuition deals with the unconscious and unintentional acquisition and exercise of knowledge on the spiritual plane.

Every man and every woman is equipped with the double capacities of Reason and Intuition. Man, being the coarser and more positive half of the whole, and his life being more active on the physical plane, has his Reason better developed than his Intuition. Woman—the more refined and spiritual in nature—relies more on her intuition, and out of this develops her impulsive and emotional nature.

“Men and women may, at will, cultivate either the rational or intuitive faculties, or both. They may, at will, neglect both. Cultivation of the rational powers to the neglect of the intuitive, sharpens the intelligence in its activities upon the physical plane. It exercises the physical brain and strengthens it in the acquirement of knowledge. Cultivation of the rational powers to the exclusion of the intuitive, inclines the individual intelligence to materialism. Dependence on the intuitive faculties to the neglect of the rational powers sharpen the spiritual faculties, but leaves the physical brain power undeveloped. Dependence upon intuition alone promotes superstition. The neglect of both processes of intelligence means savagery and stupidity.

“Masculine intelligence tends to rational development, while feminine intelligence more generally employs intuitive methods.” (Harmonics of Evolution, by Huntley.)

Woman, by reason of her physical make-up, the general conditions of her life, her natural vocation in the home, and her past domination by aggressive man, has relied almost entirely upon her intuition to solve her problems and lead her straight along the path of right. This dependence upon spiritual leadership, to the exclusion of her rational processes, has developed her emotionalism and impulsiveness to such an extent that the very large majority of women are ruled entirely by their emo-

tions. For this reason, woman has earned for herself the sobriquet of "the weaker sex."

The well-rounded, highly developed woman develops both her reason and her intuition. She enjoys her spiritual intuitions and gives heed to these; but upon them, as bases merely, she forms her independent, rational concepts and conclusions.

The average woman usually does things through her emotions and impulses—"on the spur of the moment." When asked why she did such and such a thing, she answers: "Well, because—just because." She has no reason to give, for she has not used her reasoning power. It is due to this that men say with contempt: "A woman's reason always is—'Well, because'."

The great task for man is to become receptive and intuitive—while retaining his rational powers. The great task for woman is to become positive and rational—while retaining her intuitional powers.

The strong, helpful, ideal mother must learn to reason from cause to effect. Her intuitions must serve only as a basis upon which she builds her rational conclusions. She must learn to act on the results of logical conclusion, rather than by virtue of her emotions and impulses. In other words, she must learn to control her emotions and impulses, and act upon cool, calm judgment due to rational thinking. This form of mental training will add to her efficiency as guide, companion, helper and ideal to her family, and enable her the better to fulfil her obligation to them and to herself.

Concentration is the fixedness of attention upon the thing under consideration, to the exclusion of all other things.

How many of us average women are able to do this?

The general conditions of a woman's life, her physical discomforts, her particular sphere of life, the many details of her work, make it more difficult for her to apply herself and learn the art of concentration than in the case of man. Her conditions and field of endeavor do not force her to apply herself as assiduously as do those of man. Then, too, her training in this line usually is greatly neglected in childhood, so when maturity is reached she finds herself sadly lacking in this phase of development.

However, all of these constitute but an inadequate excuse, for it lies within the possibilities of any woman to cultivate, train and control her mind to the extent that she can devote her entire attention to one thing to the exclusion of all others. If she is to be a strong, forceful, successful and accomplished woman, this is an absolute necessity. The possibility of this kind of concentration has been proven by many women whose strength of character and force of Will have impelled them to train their minds along this particular line. These are the successful women of the world.

Lack of concentration implies loss of time, misdirected energy, lack of will, weakness of character, mental inertness and indifferent purpose. The business man who lacks the ability and training of concentration, in nine cases out of ten, is unsuccessful in his line of endeavor. He lacks initiative, and faces defeat at the hands of the man who has learned to control his concentrating power. The same is true of a woman. The mother in the home who lacks concentration wastes time, energy, opportunity and accomplishment.

A friend frequently has told of the wonderful concentrating power of his father. When the children were all very young, his father moved onto a homestead and built for himself a log cabin with one central living room wherein the family spent the evenings together. There were twelve children of all ages. The father was a minister for a near-by church. During the evenings, while the children were romping and playing about, the father would sit in front of the stove and devote his attention to a study of the Bible and the preparation of his Sunday sermon. He would lose entire consciousness of all other things. Here he would sit for hours, oblivious to anything and everything, except his study. The noise and playing of the children were entirely shut out from the sphere of his activity, and frequently when he was spoken to he failed to hear.

Noneta Richardson.

(To be continued)



BROTHER!

G. P. BAUER



IMMERSED in my thoughts I had already passed the beggar, in the darkness of the place. Only subconsciously I remembered him when I came to the next corner.

But a sonorous voice, like the deep sound of a Cathedral bell, seemed to sound in my consciousness.
"Turn back, and aid your brother!" it seemed to say.

And when, with a smile at my fancy I was about to continue my way, the voice became thunderously insistent; so that it seemed to me that everyone about me must be conscious of it.

Almost vexed at my foolishness, but driven on by some inner volition, I retraced my steps to the dark niche in which I had sensed him as I passed.

He sat sunk into himself, an old man, apparently oblivious to his surroundings.

I touched him upon the shoulder and between my fingertips held a half-dollar toward him.

He raised his old, lined face to me, and in the light of a passing car I saw that he was blind.

I dropped the coin into his half-open hand. "Here, Brother! maybe this will help a little" I said. Suddenly his face was transformed by a smile. It became a beautiful face, for the soul shone through its earthly covering.

His voice was surprisingly sonorous and mellow as he spoke. "You have given me a very great gift sir!" I was surprised. "Why its only a half—" I began. With a motion of his hand he interrupted me.

"It is not the money—that means little. But you called me Brother—that means much. God bless you sir!"

A lump rose in my throat; and my eyes became suddenly moist. Wordlessly I pressed his wrinkled hand and hurried away.

FOR WHAT AM I RESPONSIBLE?

RECENTLY it was my privilege to listen to one of the most learned and profound discussions—between two brilliant debaters—that I have heard in many years. It was on a subject to which I have given many years of consideration, and in which I have been and am still deeply interested. I am wondering if I can make it of equal interest and value to the students and readers of this magazine.

The subject itself is one which does not lend itself to easy definition, or exact expression in words. But, as nearly as I can, at this moment, express the essence of the *theme*, it resolved itself into this simple problem: "WHAT IS THE MEASURE OF MY RESPONSIBILITY?" In other words, What is the *measure* by which *Nature* determines your *Responsibility* (or mine) as Individual Intelligences?

I would give much to have before me, at this moment, the carefully formulated answers of all the individual readers of this page. Judging from the discussion of the subject to which I have referred, I believe I should have a large amount of thoughtful analysis that would be of intense interest to our readers. But I am also convinced that there would be a wide divergence of views therein expressed.

No doubt most of the students of the Great School, especially those who have made a critical study of "THE GREAT WORK," Vol. III of the Harmonic Series, would agree that man's responsibility is based upon the "Moral Order of Nature," namely, upon the "*Moral Law*." And, if asked what is the *measure* of personal responsibility, they would agree that it is "*Knowledge of the Moral Law*."

But there are some, at least, who would say that *Knowledge* is the basis of responsibility, and its measure is the *amount* of Knowledge possessed by the individual human, at any given time. You will note the important fact, however, that there is no differentiation in this as to the *kind* of knowledge.

To bring out the importance of, and the necessity for a

careful differentiation, the following illustration may be valuable:

I am walking through intense physical darkness over ground with which I am not familiar. I am ignorant of what is ahead of me. Because of my ignorance and unfamiliarity with my surroundings; in other words, because of my *lack* of knowledge, I step over the brink of a perpendicular cliff and fall a distance of fifty feet, suffering a broken arm, and all the physical pain and inconvenience incident thereto.

Now, if these are to be regarded as "Nature's punishments, or penalties" against me, for my act in walking over the brink of the cliff, on what are they based? Are they due to, and the results of my *Knowledge*, or my *lack* of *Knowledge*, or my *ignorance*? You will not hesitate to answer that they were based upon, or due to, my *lack* of knowledge, or my *ignorance*. Here then, is an instance which seems to contradict the statement that my punishment is based upon my *Knowledge*, and its *measure* upon the *degree or amount* of my knowledge, but the exact reverse of this. That is, it was all due to my *ignorance*, and its *measure* upon the *degree* of my *ignorance*.

But here is a different illustration: Suppose you were experimenting with a number of chemicals, of whose properties you were ignorant, but of which you were trying to acquire definite knowledge. Suddenly, and most unexpectedly, there is a chemical explosion that blows you up through the sky-light, burns your face and hands, and cripples you for a month. Here is another case of ignorance; and if your suffering and shock are to be regarded as a *penalty*, then the only way we can regard it, from that angle, is that the penalty is based upon your *lack* of knowledge or your *ignorance*.

But here is another: You are an intelligent man. You have evolved to a point where you recognize and understand the fact that *Morality* is as much a Law of Nature as is the Law of Gravity. You know that you are bound by it. You know that, under it, you are personally responsible to live your life in such manner as to exemplify the full measure of your *knowledge of morality* which has to do with your relations to your fellowman. Now, suppose you go over to your neighbor's,

rob his house of many valuable things which you know are his and not *yours*, and you appropriate them to yourself, sell them, and use the money you thereby obtain, to buy clothes for yourself, and presents for some woman you are fond of.

You know all the while that the Moral Law (The Law Of Compensation) holds you guilty of a deliberate violation of your *personal responsibility*; and that *sometime, somewhere*, and in *some way*, you are bound to PAY, and PAY IN FULL FOR THIS WRONG.

You know that, under the *Moral Law*, you are bound because you *knew* the Law, and you deliberately violated it. It was your *knowledge* of the law, in this case, that made you guilty, and it was the amount, or *degree* of your knowledge that determines the *penalty*.

Immediately the question arises: Why is one punished, in this case, because of his *knowledge*, and in the other because of his *lack* of knowledge, or because of his *ignorance*?

On the face of things, it would seem as if this involves a paradox.

On the other hand, if we go deeper, in our study of Nature's Laws, we find that there is a perfectly consistent reason for this *seeming* inconsistency, and that it is *only* seeming, and not real.

There are *two kinds* of natural law, in their relation to man as an Individual Intelligence. For the purpose of definition, we call one of these "*Mechanical*" and the other "*Moral*."

Mechanical Laws of Nature, are that department of *Natural Law* which has to do with the *forces* and *activities* of material substance, and not with the relations between Individualized Human Intelligences.

The Moral Law of Nature has nothing to do with the forces and activities below the level of Individualized Human Intelligence; that is *below* only in the sense of refinement.

For illustration:

1. The Laws of Nature which govern the chemical elements, forces and activities of *Substance*, are *Mechanical*. The Law, which produces the unexpected explosion above referred to, was a Law of *Mechanical Nature*.

2. The Law which holds the thief, above referred to, responsible to his neighbor from whom he stole, is a *Moral Law*.

Did the explosion have any direct relation to *Morality*, or the relations between human Intelligences? No. But it did have a purpose to conserve in the development of the intelligence of the individual who unwittingly brought about the explosion; and *through* him it *may* have an effect upon others.

That is to say, it gave him an item of information, or useful *Knowledge*. It taught him never again to mix the same chemical compound, and thus produce another like explosion, without first guarding himself against its destructive effects upon himself. By giving that information to others he may save them from suffering.

By mixing a different chemical compound, he may produce another but a different explosion. From this also he will obtain another item of chemical knowledge.

By mixing a different chemical compound from either, or both of the other two, he may produce a *cure* for the burns he suffered from the two explosions. From this he obtains still another item of useful knowledge; and so on *ad infinitum*.

Thus, he may go on acquiring knowledge of the mechanical operation of Natural Laws, until he has acquired a personal knowledge, through personal experience, of all the Laws, forces and activities of Nature governing purely physical substances.

Within themselves, these conserve no purpose in his individual life, *other* than to give him a fund of *knowledge*, from which he may benefit or harm himself, or others, or both.

And just here the *Moral Law* steps in. It says to him: "It is all right for you to *get knowledge*, and also to *increase* it as far as you can; but you must, at the same time, remember that you dare not *use* that knowledge in such manner as to injure yourself or your *fellowman*—without, at the same time and as a result thereof—violating **MY MORAL law**, and incurring the penalties thereof."

The knowledge you have gained from the mechanical processes of Nature is all right, and will prove a great beneficence to both you and your fellows, *IF, and so long as, you USE it constructively, which means RIGHTLY.*

And because of this fact you should not look upon your *unpleasant temporary* experiences under the Mechanical Laws, in the process of getting your knowledge, as *punishments*, or *penalties*, but rather as the only means of acquiring a good share of knowledge which men must have to enable them to improve themselves under the *Moral* Law and thereby enlarge their capacities for personal enjoyments and Happiness.

The *knowledge* we acquire from Mechanical Nature must be regarded by us as a reward for our suffering and hardships in getting it, and *not* as a penalty for the desire which impels us to search for it.

This knowledge helps us to evolve to a point where we are able to understand the *Moral* Law and appreciate our responsibility under it.

Thus it will be observed that, through *education* as to the Laws, Principles, Forces, Activities and Processes of *Mechanical* Nature, we obtain the foundation of Knowledge which enables us to understand, appreciate and *rightly apply* that knowledge under the *Moral* Law.

TK.



ALTRUISM

There being no problem to be solved this month, in the Department of Questions, the following is given for solution:
"Can an individual be altruistic to himself?"

TK.

LETTERS FROM A SAGE

SIGMUND LOWE



Y Dear Boy:

I really experienced a keen joy in reading your last letter. For you, the real you, seemed to be coming into your own. Reading between the lines, I sense the expression of a definite growth, an actual achievement along the lines of Self-realization.

You seem, by the power of your will, to be rising up to meet the exigencies of the increased vibratory activities of present day life. And I fully agree with you when you affirm that there is no joy that compares with that which comes from a sense of finding oneself—a definite, positive soul attitude—a feeling, not so much that "I am," but that I am in cheerful harmony with the great constructive forces that seem to be speeding up the evolutionary progress of humanity.

You see my boy, altho realization of the fact that one is an essential entity, a conscious being who exists and may continue to exist whether in the body or out, is a necessary step along the path—yet this in itself is not enough. For immediately arises the question, "what am I"? That is, am I growing or retrograding? Am I constructive or destructive? Am I building up or tearing down? Static or active? And finally, am I merely allowing myself to become a passive non-resisting incumbrance, floating willy-nilly upon the great sea of life or am I utilizing my latent creative powers to give expression to that tremendous unceasing impulse within me which says, "expand, unfold, rebuild, renew, reorganize, grow and yes,—create."

This term "create" is not being used inadvisedly. For full well do I remember the old academic discussions about "nothing coming from nothing" with the consequent deductions about man or even God's inability to create something which does not exist. And yet the human soul is a creator. For to just the extent that he evolves a new idea and utilizes the flexible, eternally existing materials of the universe to clothe this original idea, to just that extent is he giving expression to

something which has not before existed, and to just that extent is his consciousness expanding as a result of his creative effort.

So then, my boy, this so-called "jazz age" in which we are living is really a marvellous expression of an unfolding mass consciousness. The great Oversoul, expressing itself through its individual units seems to be making a tremendous forward movement.

In one sense of the word, Jazz is really speed. And does this not mean an accelerated activity of human intelligence? Fundamentally, all activity is psychic. For all philosophers, metaphysicians and occult teachers worthy of the name agree that Intelligence is the foundation of the universe and the source of a marvellously intricate and ever changing phenomena.

Speed then is the order of the day. And did you ever stop to think my boy, that increased vibratory activity also means increased refinement? For according to the old law of motion and number, refinement of particle which goes hand in hand with the development of intelligence corresponds to the increased rate of vibration and vice versa.

So in spite of the pessimistic calamity howler, our present day mental expansion resulting in the breaking down of the old stabilized order, is really an evidence of growth and unfoldment.

Now then, as I mentioned before, I am very glad that you are cheerfully learning to adjust yourself to the new conditions. For after all, these conditions do not come of their own accord. You too, in your own small way are partially responsible for your environment. We are all a part and parcel of this one universal intelligence. And even though the full extent of the vast subconscious and superconscious activities of our being is not fully manifest to us, because of the present limitations of our consciousness, yet do we intuitively feel that the great laws of growth and retrogression are really an expression of ourselves. And as individual units, we rise and fall by virtue of our own activities.

And just as we have built and helped to stabilize the old conditions against which as progressive intelligences we are now rebelling, so likewise are we helping to give expression to

the new. Consequently, during this great transition period into a new era of enlightenment and highly electrified activities, we find ourselves swimming, as it were, in a turbulent sea of our own creating.

And you, dear boy, are bravely propelling yourself in this peculiar maelstrom of mental and psychic upheaval. And I am extremely grateful for the fact that you are exhibiting such marked courage. For life is a battle. It is a great testing ground for the development of human character.

And do not for one moment assume that I am at all attempting to minimize the dangers. For it just so happens that in the natural course of events, destructive influences are bound to give evidence of their existence. And the truly wise individual does not try to delude himself with the fatuous declaration that "all is lovely." For all is not lovely. It can be made so, yes. But only through personal effort. Only by the development within ourselves, by ourselves, of those latent God given faculties, capacities and powers, will we be enabled in time, to pour oil upon the troubled waters—that oil which is of the very essence of Wisdom. For without the right use of knowledge and the right application of power must we expect to wallow deeper and deeper in the mire of our own willful negligence.

So then, my child, just remember that life today, represents a definite achievement in the history of the soul. By no means is it perfect or in any sense of the word a Utopia. And yet one marvels when he considers the tremendous development all up and down the line as compared with the almost static and lethargic conditions of the pre-twentieth century period.

Let us then, shake ourselves free from the narcotic influences of obsolete and stagnated ideas. For a life of constructive activity in this day and age requires extreme flexibility. And under no circumstances must we allow ourselves to become so crystallized that we break into a thousand pieces at every least touch. But rather must we be like willowy trees, swaying easily with the storm, secure in the knowledge of our inherent stability, and ever acquiring added strength and grace by virtue of our harmonious adjustment to the very elements themselves.

So "more power to you," and let me now close my letter with a quotation from Emerson which I am hoping will inspire you even as it did me when I first read it many years ago.

"Trust thyself. Every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, thus betraying their perception that the almighty was stirring at their hearts, working through their hands and predominating in all their being. And we are now men and must accept in the highest mind the same transcendent destiny. And not pinched in a corner, not cowards fleeing before a revolution, but redeemers and benefactors. Pious aspirants to be noble clay plastic under the almighty effort, let us advance and advance upon chaos and the dark."

Sincerely your friend,

G. G.



CHOOSE TO LOVE

Choose, this day, to love all living things;

Search deep the mystery of the universal heart, for there shall be found the well-spring of love eternal;

Look deep into the mystery of coverings, through sheathes of appearance, which mark the steps of experience, and thou shalt discover the harmonic which unites thee with others and makes present to thy Consciousness, the mighty Truth of the divine familyhood of God.

Thy Consciousness shall be quickened by love;

Thy Knowledge shall be extended and increased by love;

And thy Wisdom shall become an impregnable wall and fortress, radiating joy, sweetness, peace and abiding hope to the weary, waiting ones of earth.

Love is a ladder, leading from earth to heaven; and each soul which takes the sequential steps thereon, becomes a shining one;

And these are they who form the bridge of safety which can never fall—

For love endureth forever.

E. A. H.

THE QUESTION BOX



QUESTION: In *Harmonics Of Evolution*, page 25, paragraph 3, (old edition) I find the expression, "The *superstitions* of physical science." As I understand physical science, or scientists, they are not superstitious, but always try to prove everything by physical means. Kindly explain the sense in which the author regards physical science as "superstitious."

ANSWER: Throughout the past, physical science, through the dicta of its individual scientists, have referred to the convictions of those who believe in spiritual phenomena, or even in a spiritual *life*, as mere "superstitions" of ignorant dupes, without basis in *fact*. It is this attitude of physical scientists toward the facts of Nature upon the *spiritual* planes whereby they classify as "superstitions" whatever phenomena lie out beyond the limitations of purely physical science, and their *condemnation because* of these so-called *superstitions*, that the author referred to as the "superstitions" of physical science. If you will read the same paragraph again, you will note the fact that the author very carefully placed the word—"superstitions," in quotation marks, to indicate that she was really quoting the term from physical science, or physical scientists.

There is another sense, however, in which the term "*obsessions* of physical science" might be employed without doing serious injustice to physical science. For illustration: The dogmatic attitude of physical scientists that "nothing is 'scientific' which cannot be demonstrated by purely physical means and physical methods," has become *almost*, if not quite an "obsession" among them. This, however, was not the sense in which Mrs. Huntley used the term "superstitions," in the paragraph referred to.

QUESTION: In the same book the term "*super-natural*" is employed. Not knowing God, how are we able to be sure that anything is really *supernatural*?

ANSWER: Again it would seem that you have not read carefully the author's words. If you will read again the two paragraphs immediately preceding the one to which you refer,

you will find that she says: "This so-called '*super-natural*' is the fatal error of theology" etc.

Read carefully her exact words, and you will see that she is *quoting* the term from "the orthodox Christian church," and is *condemning* their use of the term. It seems evident that your confusion, in both instances, has arisen from the fact that you have not read with sufficient *care* to obtain the meaning in the mind of the author.

Let me say, however, that you are not alone in this careless method of reading. Many others do the same thing. They read too rapidly. In truth, about one-half they get out of any book they read, they read into the words themselves. But, so far as they are concerned, it is just the same as if the author had actually said what they try to make him say. Really, my good friend, it is not fair nor quite honest for you or any other reader to read into the words of an author meanings radically different from those he expressed in plain English. I sincerely hope you, as well as all who read this page, will take my purpose sufficiently to heart to impel you to a much slower and more careful method of reading in future. You cannot do simple justice to any author by skimming hurriedly over what he says, and getting but a fleeting impression of what he really meant or actually said. In all your reading, you owe it to yourself, as well as to the author, to know exactly what he has said. If he has expressed himself in ambiguous and uncertain terms, *then only* are you excusable for your failure to understand what he meant to convey.

QUESTION: Intuition has always brought forth a question mark, whenever I have thought of the Master Jesus as God's Son—as the Bible teaches, I mean. I used to feel very wicked because of that question mark. I even tried once to convert a Jew to the Bible's teaching on this subject, just to make up for my own doubts. Even *now* I cannot prove the Bible wrong. Once-in-a-while I find myself starting to sing some old hymn, and then I stop, as if I were slapped in the face, because of that question mark. These hymns are those that bring out the thought that Jesus is God's Son, etc.

ANSWER: Would it not be something of a comfort to you, my friend, if you could satisfy yourself of the fact that the Master, Jesus, never referred to himself as the "Son of God," in any other sense than that in which he regarded his disciples, and all other conscientious men, as "Sons of God?" In clear and definite language he conveyed that distinct idea to his hearers, on more than one occasion. If you will make a careful reading of the New Testament, you will be able to find full verification of this fact.

Furthermore, throughout the Scriptures you will find that he referred to himself or was referred to, as "The Son of Man" about 84 times, while Ezekiel is spoken of in the same terms about 90 times. These facts, if they mean anything, would seem to indicate that the Master was more intent upon conveying the idea that he was a *Human* being, of distinctly *human* origin, than a divine creature, of Godly parentage.

You are not alone in your perplexity over this subject. There are hundreds of thousands of intelligent men and women, not counting yourself, who have wrestled with the same seeming contradiction of terms; but, if you can get sufficiently close to the *Spirit* and *Intent* of his teachings, there is no doubt, in my mind, that you will overcome your doubts and difficulties, as many another real student has done. Here again, let me recommend to you the practice of reading with the utmost care, and studying the text of what you read until you are certain of your knowledge of exactly what the author said and meant.

TK.



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